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824 The same may be said of vegetation. Take a tree, for example. What one really sees is not the tree itself but its shadow or outward expression only. The wood and leaves, that is to say the material parts alone, are to be seen with the material part of man, namely his eyes. The tree itself, that is to say the life, spirit or genius of the tree, is hidden under its shadow. The trunk, branches, leaves, flowers and fruit are but expressions—manifestations—of the tree spirit which is the real substance.

827 It is the same with inorganic things. Inorganic objects are supposed to have life. The outward material parts may decay, but the real thing, *i.e.* the life, merely changes its conditions and manifests itself in and by something else, a demon, for instance, taking the form of disease or some kind of animal, fish, bird or mineral. No life can ever be lost and it must ever manifest itself in something else somehow and somewhere.

829 776 It may be said with manifest truth that it is a fundamental doctrine among this people that God is the macrocosm and man the microcosm. Where we would naturally say that man is quite anthropomorphic in his ideas about God, the Ainu would say no, not so, man is theomorphic in his make up. Man, who is spirit, is endowed with the attributes of the gods. And so it happens that sometimes in prayer I have heard old men place themselves on a level with the gods and undertake to give them a sound scolding for not having answered favourably certain requests they have made them. And I have heard people threaten that they would not offer them any more libations of whisky or make any more fetishes for their honour unless they repented. I have also heard them address departed ancestors and friends in the same way.

776 The Ainu invest their gods with bodies, parts, and passions like their own. The bodies of the gods are shaped like those of men, but are built up of finer or

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them out of the pot and saw their very long tongues, my appetite departed and I threw the whole lot away. The tongues seemed so unduly long, and round. "Ugh"!

During the summer months the women had perhaps not quite so much to do; still, there was plenty to take up their time. There was the weeding to be attended to in the hot sun; bark to be prepared for manufacturing into cloth; thread to be twisted and weaving to be done; also mats to be made. But as soon as the autumn came round, the millet crops had to be quickly reaped, beans gathered in, turnips and carrots to be pulled and the potatoes to be dug up. The mode of reaping millet was very primitive indeed, for the tool used belonged to the shell and stone age. It consisted in merely walking through the gardens and pinching off each head with a small shell, leaving the straw standing. A little later the women and children would go into the mountains to pick up chestnuts, which are used largely for food, and gather the wild grapes. About this time they also dug up arrow-root (*Lilium Glenni*). After washing and boiling well, the arrow-root is mashed up into pulp, which is made into cakes and dried in the sun for winter food.

These people had no agricultural implements to speak of and they did not manure their gardens. We once had an old man in to do up our bit of garden, whom I asked to spread some manure on the ground he was digging up, for I told him that would enrich the soil. He stared at me and said he would not do so. When I accused him of idleness he told me that I was very unjust. "How so?" I asked him. Said he, "you profess to be a teacher of religion, Sir; yet you would have me dishonour and insult the gods by offering them manure! Will they not of their own free will give you the increase they intend you to have? Do you think you can force their hands? Let the gods do as they will!" I really thought the old man was joking. But

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242 no, he was quite sincere. In the conversation which
●829 followed the above incident, it came out that this Ainu believed strongly in the particular and special providence of the gods, and was strongly of opinion that they ought to be left alone to attend to their own special duties after their own fashion. Human beings should not attempt to interfere with their dispensations and evince a desire to get more out of the earth than they intend freely to bestow. It is the place of the gods to look after the men and not of the men to look after the gods. Man may sow but the gods alone can give the increase. Hearing this, I found it easy to understand why the people never manured their gardens or attempted to improve them. They feared the gods. That was the reason. And so it became necessary to
[178] change their plots when the ground became exhausted. However, they have now learned that God helps most those who help themselves, and they know it to be a help all round to cultivate their gardens properly.

221 In the winter time, particularly during the latter
562 part of November and the early part of December, the
462 women assisted the men to net or spear the large salmon which are to be found in the rivers at this season. After this, the main stock of wood for the winter fires had to be cut, split, dragged or carried home upon the back and stowed away. The millet had to be pounded in mortars, the beans and peas shelled, and a thousand and one other little things attended to as circumstances required. And so it will be seen that the Ainu women were kept very busy at all times and one might perhaps be tempted to say that they were therefore very unhappy. But this was not really so,
[461 for they were, as a rule, happy wth their lot, especial-
177] ly after a supper which had been well earned. I believe even today they are more happy with their lot than many of their sisters in the homelands, who, instead of cheerfully taking what work they may get if they try, and sopaying their way, prefer to remain idle and draw their "dole."

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773 ground. When this had been done, He proceeded to make man. In forming him, He took a piece of wood to use as the spine and frame and filled in the spaces with earth. Hence it happens that when a man has grown old, his back bends like an ancient tree; yea, it sometimes bends so much that he becomes as stooping as a deer."

571 During my sojourn among this people, I used frequently to hear the younger folk call one another by such names as "Crook-back," and "Mangy, aged deer," but I could never see wherein the sting lay till I was made acquainted with this legend. Having learned it myself, I tried it on one or two people, but instead of their getting angry I was only rewarded with fits of laughter, which produced the effects I wanted.

● 829 The Ainu are very anthropomorphic in their ideas of the Divine, and they ascribe mistakes to the gods somewhat freely. They often treat them as equals. Even the divine Aeoina was not perfect, as the curious tale now to be cited shows.

772 773 "When God was in the act of making the first man and had nearly finished His task, it happened to be necessary for him unexpectedly to return to heaven on important business. Just before setting out, He called a river otter which happened to be near, and told him He was going away, but would very soon send another deity to finish the job, and he, the otter, was to deliver a certain message to him, explaining what to do. Now, although this animal said he would be sure to give the message, he grew careless, and did nothing but amuse himself by going up and down the rivers catching fish and gorging himself with their flesh. So intent was he on his fishing that he entirely forgot the message—yea, the otter clean forgot all about it. This is why the first man was made so imperfect. As a punishment for this delinquency and astounding forgetfulness, God inflicted him with a bad memory—yea, He took his memory clean away. This

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773 decomposing, turned into marshes, swamps and bad water, among other things.

I have a further legend by me which refers to the water-wagtail and his help in creation. It is very short and runs thus:

"In very olden times, when God determined to create the world, He caused a water-wagtail to come down out of Heaven to assist Him. The way he helped was like this: God made him fly down from above and settle on the rough places He Himself had already cast up with His mattocks and axes, and, in order to make the ground level, ordered him to hop and jump about on it, scratch it with his claws, flap with his wings, and wave his tail up and down. Thus it happens that at the present day whenever this bird is seen he is certain to be found beating the earth with his tail."

●829 It would appear that the Creator was not always infallible in His choice of localities in which to place the creatures He made. The following story will show what I mean. It has reference to the race of the bears and sea lions.

000 One day, as I and a native companion came riding over a high spur of a mountain down toward the sea-coast, we heard a great bellowing out at sea. It sounded like some monsters fighting. It was not far from my friend's home and I asked him what it was. He at once pointed to a flat rock about a mile out and told me the noise came from there. He said it was made by
[134 a big school of sea-lions which had come there, as they did every year at that season, for breeding. The bellowing was a challenge to the mountain gods, i.e. bears, to come down to fight. I told him I would like to hear all about this when we reached his house, where I was to stay. The following is his story.

773 "Many of the larger of the wild animals, both of the sea and land, have the same origin as the demons

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823 ed is without doubt the real cause of tidal waves. Every now and then he takes in a vast quantity of water, and then with an extraordinary effort suddenly shoots it out of his mouth in one mighty blow. It is this act which causes the sea to overflow the land sometimes."

829 "But," I asked, "why do the gods allow this? If
921 they cared so much for the people, surely they would
[776] put a stop to it." "Yes," he said, "one would perhaps think so. But it must be remembered that there are demon gods as well. These get into the fish sometimes and work him up. They make him move, and when he does move, the earth, of course, moves also, for it rests upon his back, and this causes the earthquake. If he moves gently, the quake is small, and if violently, the quake is big. So as this is such a very unreliable and dangerous creature the Creator in His goodness has sent two mighty gods to stand one on either side of him day and night, in order to keep him quiet. These most wonderful divine beings always keep one hand each on him to hold him down and so prevent any severe movements. Whether they eat or drink, they must each without fail keep one hand on the monster; they may never take it off for an instant."

When he had finished the old man added for my instruction, "As this then is the true cause of these things, the old men have said, when they have seen their children eating with only one hand, which is a very wrong thing to do, 'It is only the gods who stand guard over the world's Backbone-fish who are allowed to eat with only one hand; are you those gods?' Thus do they rebuke them."

772 I asked the chief how far below it is to the back of
539 this foundation fish. "Ah," he said, "that I can not tell. No one knows. But it is very far down, for there are six worlds under ours, the lowest of which is called *Chirama moshiri*, i.e. "Lowest world." This is not regarded as a place of darkness, but as a very beautiful

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775 cheated so and so, and you did harm to such a one. How do you account for that?' Then the judged one will begin to deny the accusations or say many things in extenuation of them. If this goes on, God the Judge sends for the Divine Fire and her Husband. The culprit soon begins to tremble and confesses everything. There is no escape and it is not necessary to call the injured party to the bar. God then rewards or punishes according to deserts. The greatest punishment He can give is to cause a person to be frozen up in a block of ice, where the culprit is fully alive but exceedingly cold and quite unable to move. He can see others enjoying themselves, but there is no joy for him. When he has served his time in that block of ice, he is unfrozen and let out of his prison."

● 829 When I asked Penri what his punishment was to be for getting so drunk and at times indulging in other little misdemeanors, he straightened himself up and said, "As for me, I have been a good chief, and I have no sins. It is not wicked to get drunk. The gods themselves are very fond of whisky. You yourself are the sinner because you will never give one a drink of whisky!"

YAKUT FIRE WORSHIP

114 Many years ago a Polish gentleman named Sieroschevski paid me a visit at Sapporo. He told me that he had come down from among the Yakuts,* to whom he had been sent by the Russians as a political prisoner. He had been with these people for twelve years and had made them his special study. This gentleman took an extended journey with me among the Ainu of Hokkaidō, and we spent many an interest-

*The Yakuts inhabit a territory in north-east Siberia, roughly 1,300,000 square miles in area. It lies north of the parallel of 60 and is colder than any other part of the inhabited globe. The Yakuts number some 200,000 people.

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789 effort. They were very thankful and did not forget to point the rain out to me the next morning!

On questioning these and other people on the rain-making cult, I obtained the following information: "When the ancient people wished to make rain, they used to gather together in the chief's house and pray [776] to the Household God, his wife the Fire, and the Goddesses of the Rivers and Springs. The man who officiated was called the *epto-ashte guru*, i.e. the "person who causes it to rain." Abundant libations of whisky were drunk and offered to the gods.

"That done, the Master of Ceremonies appointed certain men to head small companies and commanded them to execute particular functions. One man was told to take his company to the river's brink and there to see that each one washed his tobacco-box and pipe in the running water. Another was ordered to catch a small fish called *eshokka*, i.e., the "bull-head," light a pipe and place the stem in its mouth. The fish would then close its mouth, the result being that the act of drawing in the air caused the smoke to escape from the gills. After this had been done the fish was allowed to escape. Another party was commanded to take a porringer, fill it with water, set a sail in it and place oars in order, as though it were a boat, and then set it on the path. Then some were told to push behind and others to drag it along about the village and gardens. Others would take sieves and scatter water about with them, while some would actually set sieves up on poles and challenge the gods to rain hard and fill them! Men, women and children all took part in this and they were filled with glee and mirth meanwhile. If this ceremony were properly carried out, it was bound to bring an abundance of rain. So said the Ancient Ones."

● [829] I am afraid that some of the above lore shows the Ainu to have been very familiar with their gods, and at times not over respectful to them. Often have I heard them scolding them roundly, if they have been

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unfortunate, for not attending to their business, and they sometimes in such cases threatened to carry their complaints not only to the Chief God of all, but to the King of Fiends as well, whom they would ask to punish the gods! They do not "hallow" the name of God as they should do. 789 [829]

Another curious mode of producing rain was told me. It was this. "The animals who act as cooks to bears (i.e., racoons), are of a very fiery temper and they hear quickly when addressed, and so it comes to pass that when a person kills one, he presents fetishes to its head and worships it. Thus it is that when men go to the fisheries, they carry the skulls of these animals with them. The purpose is that when the weather is continuously calm, and the fishermen have to work incessantly both by day and by night, they get tired, and long for a spell of rest. When such calms come, they take out their racoon skulls during the night and pray to them. The prayer used is this: "O ye gods, this calm weather is lasting too long. We are very tired. Please send some bad weather so that we may not be able to work." After this prayer has been said, the men throw water hither and thither and over one another, and make merry. If this be properly done, bad storms are certain to follow with rain, and then they get rest and are refreshed. [778]

"As soon as the rough weather begins, they buy whisky, worship and offer libations to the skull which has been so good to them. If they wish the weather to be more severe and to last longer, the men make gloves and caps of racoon and pine-marten skins, put them on and dance. By doing this, the rain and storm requested follow." [782]

Rain was also produced by dipping bunches of mugwort in water and sprinkling the ground with it; also by filling the mouth with water and squirting it from the lips.

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173 by the meat as an entrance into the trap, the second was used as com-
223 munication with the adjacent tent, where a man lay in hiding. For this man a second hut was dug in a row with the finished one and carefully covered with clay and grass. As is well known, eaglehunting [239] was formerly practiced on Sakhalin with predilection, since the tail-feathers of these birds of prey were very fashionable as ornaments for arrows. In consequence, there were all kinds of tales about eaglehunting and especially about the digging of the earth caves that were used for lying in wait for the prey.

342 The Ainu never built their clay huts in the old hollows of the [829] Tonchi though they did not shun their neighborhood. They considered the Tonchi an alien people whose relics they did not feel bound to [769] honor. Not so the relics of their own tribe. It happened quite often that an Ainu family did not bury the body of a member but left it ly-[769] ing in the yurt which was soon abandoned. But even when the dead was buried in the cemetery, the Ainu shunned the hut in which death had overtaken him and even were afraid of staying in the neighborhood of such a hut. This is the reason why in the neighborhood of Tonchi caves traces of Ainu dwellings are often found.

173 My questions about the Tonchi were often parried evasively and
123 at that very reluctantly--or I was just told lies. Thus loquacious old Ainu men, after I had loosened their tongues by some introductory questions, told me that they had heard from their fathers about the Tonchi but had forgotten it again; that the Tonchi had strongly resembled the Ainu but had disappeared somewhere and nobody knew what had become of them; that the Tonchi had used stone tools, had lived in clay huts, but had been afraid of the Ainu and fled somewhere from them; that the Tonchi had liked to peep out of their clay huts and watch the Ainu, but the moment the latter had come closer had gone into their hiding-places where they could not be found at all. Finally two or three Ainu declared briefly that there had never been any Tonchi and that this region had always been inhabited by the Ainu.

In April 1904, that is after a two-year stay among the Ainu, when I was already on friendly terms with them, one of my closer